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Conn Census

Vol. 47—No. 5 New London, Connecticut, Thursday, October 26, 1961

Price 10 Cents

Indrani & Company To Be Presented Saturday, Nov. 11

The Modern Dance Club of Connecticut College is pleased to announce the performance of Indrani and Company in a program of classical Indian dances, Saturday, November 11, at 8:30 p.m. in Palmer Auditorium.

The net proceeds of the performance will be used for a scholarship to the Connecticut College School of the Dance for students of Connecticut College. Last year two partial scholarships were awarded. It is hoped that this year even more will be available.

Tickets are being sold by the Modern Dance Club. The special student rate for the reserved seats is \$1.00. Those desiring tickets should contact Naomi Grossman, president of the Modern Dance Club.

Indrani is one of the leading exponents of several classical Indian dance forms. She has been acclaimed throughout the world for her grace, suppleness, dramatic sense, vitality, and her ability "to dance with her heart."

The New York *Herald Tribune* hailed her performance as one with "tremendous artistic impact . . . A marvelous dancer, Indrani is also an actress of depth and imagination. A theatrical presence to mesmerize any audience."

Indrani comes to Connecticut with three male dancers: Narasimha Rao, Deva Prasad Das, and Baliram; and three musicians: Lokiah, a singer; Seshadri, a percussionist; and Srinivasa Murthy, a flutist.

Harvard U. Band To Give Concert On Friday, Nov. 3

The Harvard University Band will be on campus for a concert, Friday, November 3, at 9 p.m. in Palmer Auditorium.

The 90-100 piece band is stopping on their way to Philadelphia.

There will be a charge of 50¢ per person. Following the concert there will be a reception with refreshments in the Main Lounge of Crozier-Williams for a limited number of students.

Watch the Bulletin board in Fanning for details concerning the sale of tickets and the reception.

New Faculty Members Added To College Teaching Staff

New faculty members have been added to the college teaching staff in the Art, Classics, Religion, Philosophy, French, Spanish, and Physical Education Departments.

A visiting lecturer in the Art Department is Mrs. Mary Knollenberg, who has a varied background. She attended the School of American Sculpture in New York (under Mahonri Young) from 1922-25, the Grand Chaumiere in Paris (under Bourdelle) in 1925, and studied stone carving with Heinz Warneke from 1944-46. Awarded a Guggenheim Fellowship in 1933, Mrs. Knollenberg is a member of the Sculpture Guild, Essex Art Association, and the Connecticut Academy.

Miss Jane Haywood, also a new member of the Art Department, comes to us following three years as a research assistant in the Art Gallery at Yale. She earned her B.F.A. and M.A. degrees from the University of Pennsylvania, and in 1958 her Ph.D. from Yale. During the war Miss Haywood was a draftsman in the Machine Design Division of the Fourth Naval District in Philadelphia. Following that she served for nine years as Technical Illustrator of the American Viscose Corporation before coming to the Yale Art Gallery in 1954.

The Classics Department welcomes as lecturer Mrs. Mary Louise Lord. A graduate of the University of Buffalo, Mrs. Lord was awarded her M.A. and Ph.D. degrees from Cornell. Since that time she has held positions on the faculty of Elmira College, Bates College, Wellesley College, and Boston University. She has written articles for such publications as *The Classical Outlook*, *Classical Philosophy*, and the *Classical Weekly*.

The Rev. James D. Purvis is a new member of the Religion Department.

Rev. Purvis received his B.A., M.A., and B.D. degrees from Drake University. Before coming to Connecticut he served as Director of Religious Education at the First Congregational Church in Woburn, Mass., from 1956-58, and then as pastor from 1958-1961.

An addition to the Philosophy Department is Mr. Lester J. Reiss as an instructor. A graduate of Yale, Mr. Reiss received his M.A. from Boston University where he was a Teaching Fellow in 1959-60 and Lecturer and Borden Parker Bowne Fellow in 1960-61.

Miss Nancy Sendler comes to Connecticut as an instructor in the French Department. She was graduated from Barnard College and attended the Faculte des Lettres of the University of Paris from 1957-59. She was awarded the Fribourg Scholarship for Study Abroad in 1958 and Yale University Fellowships in 1959 and 1960.

A part-time instructor in the Spanish Department is Miss Maria de Unamuno. Miss Unamuno also held a position here as Instructor from 1954-58. She has held positions in several schools and colleges, including four years as instructor at the summer school of Middlebury College.

This year there are two new members of the Physical Education Department: Miss Rosalie Johnson and Mrs. Rosemarie McGarry. Miss Johnson, a graduate of Eastern Illinois University, is also Housefellow in Jane Adams. Before coming to Connecticut she was chairman of the Physical Education Department of the Lincoln-Way High School in New Lenox, Illinois. Mrs. McGarry was graduated from the University of Bridgeport in 1960. In 1960-61 she was Assistant Instructor at the University of Connecticut.

Rev. R. Hoag Of Old Lyme Will Preach

The Vesper speaker this Sunday will be The Rev. Richard Hoag from the Congregational Church in Old Lyme. Mr. Hoag has spoken in our Chapel on several occasions in the past. The Connecticut College Choir will sing *Now That We All Our God* by Bach and *Jesu dulcis memoria* by Vittoria. The organ prelude will be Andante from *F Major Organ Concerto* by Handel, and the postlude, *Allegro* from *Suite Gothique* by Boellemann.

Dr. Bernice Wheeler Chosen for Conn. Phi Beta Kappa

Six Connecticut College Alumnae have been elected to Phi Beta Kappa, the Delta of Connecticut Chapter. They were honored at a dinner given as a part of the Fiftieth Anniversary Celebration last Friday, October 20.

Of special interest to Connecticut College students is the election of Dr. Bernice Wheeler, Associate Professor of Zoology, of the Class of 1937.

The recipients of this honor were selected from the Connecticut College Alumnae, who have risen to prominence in their fields since the last similar election in 1948. The custom of electing alumnae members to Phi Beta Kappa in this way was begun in 1935. Only graduates who have been out of college for a number of years are considered.

Dr. Wheeler received her M.A. degree from Smith College and her Ph.D. from Yale. She has also had much to do with the spring field work in ecology at the college.

At present, she is engaged in research on the ecology of the Niantic River under Dr. Nelson Marshall, Professor of Oceanography at the Marine Narragansett Laboratory, which is associated with the University of Rhode Island.

The project is investigating the phytoplankton in the Niantic River, which may be a food source for the Niantic River scallops. It attempts to measure tidal changes in the population of the phytoplankton and the possible relations of these changes to scallop feeding.

The work of the project is being done at the Bayreuther Boatyard, Smith Cove, Niantic. It is financed in part by the Atomic Energy Commission and by the National Science Foundation.

COMMUNITY FUND
November 7-16

Art, Not Far

Once again we will try to utilize the power of the press in order to stimulate interest in an important, but often neglected slice of our campus. The rarely remembered item is a large, grey, stone building, not more than a ten minute walk from Fanning, the center of our universe. The place, called Lyman Allyn Museum, is the home of many charming and unusual art objects. The basement floor contains miniature old American model rooms, ancient Chinese odds and ends, and a large collection of century dolls. The main floor has a well-stocked art library, an exhibition room and modern sculpture.

Our focal point of interest, however, is the second floor. At this moment there are two exhibitions that should be of major concern to all students of the college. In correlation with the Fiftieth Anniversary celebration, the museum has set up a furniture show, composed of Connecticut antiques. It is amazing to see the graceful, polished objects produced in the 18th century, in contrast to the stiff, inelegant portraits of that period.

The other show is the renowned "Education Looks Ahead—A Hundred Years of Women's Education," sent throughout the country by the Smithsonian Institute. Filling one room are blown-up photographs of primarily old, transitional, and modern Vassar College. There is also a display of the pictures of women who have graduated from college and gained prominence in their respective fields. Among the achievers are Helen Keller, Jackie Kennedy, Dr. Mary Bunting of Radcliffe, and Katharine Hepburn.

The second floor has smaller rooms, containing primitive art with African sculpture, Renaissance paintings, including a Crivelli, and a Byzantine Madonna, and an eclectic assortment of Chinese, early American, and European paintings.

The same people that rush into the Metropolitan Museum in New York to gain culture and "be in the know," apparently do not know or have forgotten about our own art world. Maybe they never knew that Lyman Allyn has pictures by Utrillo, Mondrian, Kandinsky, and a large collection of old master drawings. Maybe they did not know that the museum has a special show of major importance every several weeks. Now is the time to go and find out.

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Red, Dead, or . . .

"To become a slave is to cease to be human." These were among the opening words of Dr. Hannah Arendt's address at the 50th Anniversary Convocation last Saturday. Dr. Arendt stated, however, that those of us who preferred to die in a nuclear war, rather than live under Communist domination, felt this way because we really did not expect such a war to occur. Dr. Arendt decries optimism and the lack of awareness which is prevalent today. She also stands against those who believe that the United States should submit to Russia's will in order to preserve the "cold peace." Dr. Arendt advocates instead a middle road, which consists neither of atomic war nor of passive submission, but rather of eventual revolution among the dominated countries. As she explained, the only revolution which is successful and justifiable in the long run is one in which the rebels are fighting for freedom per se, not freedom from want. Dr. Arendt's address throughout was excitingly perceptive and we listened in awe of this great mind.

We would like now to state our own position in regard to nuclear war. War does not seem to us to be a very real possibility. With the potential power of destruction available not only to the main protagonists but to many other nation states as well, an all-out nuclear war seems to indicate nothing less than a total annihilation of mankind and a suffocation of the earth by radioactive fallout, under which no life could survive. The 50 megaton bomb which Russia has developed is 2500 times as powerful as the one dropped on Hiroshima, and we are all familiar with the ghastly horrors of that event. We cannot believe that any country would be foolish enough to risk the astounding consequences of such a war.

We therefore take the positive, or idealistic if you will, approach to the whole question of survival. Hence, we do not believe in fallout shelters or air raid drills, neither of which can be depended upon to save America in the first place. The money spent on such defense preparations could be put to better uses, such as Radio Free Europe and Care. This is not to say that we should be totally undefended against possible enemy attack. The defensive measures whose value we question are those which purport to protect us from several well-placed bombs in the 50 megaton range. The world is not in such bad shape that we must all put on our negative glasses, be gigantically depressed by the whole situation and live in mortal terror of bombs dropping any minute. This is being optimistic and unrealistic, you may say; perhaps, but we are supported by a few facts: 1) the probability of mankind's self-abolition through nuclear war, 2) the Soviet Union's conviction that "creeping communism" will take over the world without necessarily the use of violence, 3) the fact that if war were imminent, both sides would most likely back down to save their own lives, 4) the belief that the desire for peace is as strong in men's souls as is the desire for freedom. Here is where we must end. There is no certainty that one day one man will not push a button, whether due to insanity, anger, fear, necessity or even by accident. We cannot account for the one, we can only believe in the many.

Therefore, if war is not an alternative, and subjection to the Communist doctrines and way of life is diametrically opposed to the ideals of our American heritage, we are left with neither, the choice of "Red" nor "Dead." We are left only with peace, cold or warm, and the hope, along with Dr. Arendt, that someday when the bellies of the downtrodden are full, they will revolt in the name of freedom, and communism will be conquered. We do not deny that these are hard times. But we feel too, that since the advent of nuclear war is not a surety, there is yet hope that our government will be able to draw the final line with courage and with the knowledge that we can stop the infiltration of communism. We in particular agree with Dr. Arendt that a middle road is possible, and we would add that we must strive to reaffirm the freedom inherent in the whole world, rather than merely re-establish the security and prosperity of the United States.

B.C.

FREE SPEECH

To the Uninspired Student:

I hope that Miss Ellen Shulman's letter will provoke a great deal of criticism from those members of the College who still recognize the essential aloneness and independence of any learning experience. Miss Shulman speaks against an acceptance of "the system" as she calls it. In a concise paragraph I should like to state my position on this question. I am sorry that Miss Shulman was not here in September of 1959 to hear Miss Park's opening speech in which she stated that there was an exceptional education here for the student who is willing to be alone. I take this statement to mean that the role of the professor in **any** course is to **point** the way to knowledge, not to answer questions or to summarize learning. Inspiration, I believe, comes after hard work, and I mean independent examination of books besides those required. This independence and not an increase of instruction by professors, is the objective of the four course program.

I recognize that Miss Shulman's position, after only a year and a month of college, may blind her to the fact that **humility** and independence are the essentials of inspiration.

Elizabeth Turner 1963

Dear Editor:

Instead of criticizing or defending what Miss Shulman said or how she said it, I would like to state that I admire her for just plain saying it. Too often, when a controversial issue arises on campus, many will freely discuss it in their own little group. There, there is no danger of stepping on someone's toes or having to face an unknown's adverse views. But, when it comes to letting some other group in on their ideas, a stop sign appears and everyone is silent. No one has the time to write an article for or a letter to the ConnCensus (supposedly the entire student body's paper and representative of them), or they hesitate to hurt a friend by disagreeing with her, or they are afraid to let their ideas be known through a signed letter. This last statement I have heard many times. Why? Is today's college student so afraid of being wrong or in the minority that she must hide behind a mask of silence or apparent care nothingness? The second reason for not speaking out is more than ridiculous, it is absurd. Certainly we are now old enough to accept criticism or another's ideas. The student who speaks out believes that she is right, but that does not necessarily mean that she is.

My final point is in regard to the time element. Most people find the time to go to the snack shop, to play bridge, or even to discuss these controversies in private, but for some reason they lack the time, or is it the courage to share their thoughts, beliefs, or ideas with the rest of the college. Why is it that our campus is represented only by the few who daily make their views known? An outsider would be inclined to think that they are the only intelligentsia of Connecticut College and that the main student body is an apathetic blob. I doubt that apathy or courage or time are our main problems; more likely, we are suffering from an acute case of sheer laziness.

Allison McGrath '64
October 23, 1961

Dear Editor,

I, for one, am drowning in the deluge of abstract discussions of various questions relating to the student and her college world. Fine ideas have been nobly expressed, provoking the reader to thought. We have been advised to place our souls under a high-power microscopic and — go to it, girls—dissect, prod, examine. The most recent advance in this series on "Examination as a Life-Time Hobby" switches the target of rumination from the self to the encompassing system. This is a most note-worthy idea, one which deserves consideration by both students and administration-faculty.

It would seem to the readers that the subject has been covered from every angle, all 400 of them; however, I have discovered still another. I will try to provide some food-for-thought, as that darling expression goes, for the prodders. I will apply my scalpel to a fresh cadaver—the old one has been reduced to a single cell scientifically annotated as the frustration-boredom creator. If you will follow me—have patience—I must first ask you to slide down the marble bannister from the Olympic heights of idealism and descend to New London.

Back on terra firma, grapevine has it that the College is suffering a plague of ap—y (if I hear that word one more time, it will be my undoing). If we mentioned this to a student she might answer: well, they just want us to join things, and have spirit for the school . . . They want us to get involved.

Yes, I see, they want us to get involved. Involved in what, might be the next question. Answer—our four courses, student government, clubs, and organizations. They want us to participate in

inter-dorm, inter-class, inter-school affairs. They want us to be **well-rounded**, and **involved**. (If you will notice, academics is but one in a long list of desired involvements.)

This leads me to THE question: is Conn a place of higher education, or a playground?—or more precisely, and slightly less dramatically — a finishing school, where the aim is to turn out charming, informed hostesses.

Obviously, you will say, the former represents the situation. But does it? Before going on, let us remember our location—New London, not the empyrean.

That established, we can proceed. First I feel safe in saying that at least 95% of us never attacked the problem of college as the decision to attend or not to attend. That decision just didn't exist. The only debating was concerned with choice—which college?

Of course we would enter college. Did we ever question whether we really wanted more education? Perhaps employment in the outside world would have better suited our temperaments. Perhaps the truly creative among us would have profited more by pursuing their arts, striking off on their own. But no, **this** line of questioning was never taken.

This fact was a serious ramification. It means that for very many of us college is merely an extension of preparatory school. We bring the same attitudes, goals, and methods to our courses as we did 4, 3, 2, 1 years ago. Perhaps we are enjoying our courses; perhaps at times we are truly interested. But this is a secondary consideration. We will graduate from college, after we have learned "how to think," and have discovered our "true selves." The direction, the motivating force is towards the social, not the academic. And I am citing this orientation as that of the "finishing school."

I am of pragmatic mind, and cannot help but think that this "self-discovery," four years of it, is a luxury of both time and economics. I don't think I'd be willing to cut out a four year segment of my life, and dedicate it to nothing more productive than the intangible "self-discovery." One cannot sit back and probe and devise a realistic system of values. The self-realization we have heard oh-so-much about is derived from the act of creation, from doing, and seeing the results of our efforts, from **LIVING**. And Miss Shulman is quite correct: "the four years we spend here . . . are one prolonged period of gestation." In a sense, we have still to be born, to choose the position we will fill in life. Our only

responsibility is to make that role gratifying and productive. Some of us will dedicate ourselves totally to family life. Some of us feel that this isn't enough. We want more out of life.

And this is where the "intellectual haven" aspect of Conn is found. We want careers for which the knowledge acquired in our college career is vitally essential. Our sense of direction points to the center of the academic sphere, and we do get involved—if only in our courses (only! isn't that enough?).

These are the two poles here, and there is a continuum between them. Though the white and the black do exist, the majority are varying shades of grey. We have no choice but to accept the heterogeneity of the student body. Those who are branded "ap—c" along intellectual lines, will remain so. **NOT EVERYBODY IS INTELLECTUAL!** As for the "joining" fever, those who wish to partake in the feast, well, they're hungry — let them eat. They won't need prodding. Those who are not hungry—why must food be thrust down their throats? **THEY ARE NOT HUNGRY!**

Food-pushers, please,—please—students are people, and people are individuals, and each individual has his own set of goals and desires. A brave new world, where everybody is interested in the same things to the same degree, is not the answer. And these incessant voices chanting "fight ap—v" are all too reminiscent of multiple tape recordings revolving around multiple axes, under multiple heads, unceasingly droning, washing the brain. At least Huxley allowed for Beta's and Gamma's.

Another pin from the cushion of reality: besides being repetitious, pushers, your words are ineffectual. Those who agree with you,—are you. Those who don't—won't.

Amy Gross '63

HALLOWEEN PARTY

The annual A.A. Halloween Party will be held Tuesday, Oct. 31, at 7 p.m. in Crozier-Williams. Students, faculty, faculty children, and Learned House children are invited to come. Everyone should appear in costume.

The dorms will have individual booths and there will be a mammoth costume parade with prizes for the best. A special feature will be Mrs. Morris playing the guitar. Refreshments will be served.

A Swedish Family Has Conn Student Under Experiment

by Carolyn Grube '62

Each year a contribution is made by Connecticut College to the Experiment in International Living through the Community Fund.

The Experiment in International Living is a non-profit institution with a program organized to send people primarily between the ages of 19 and 30 to Latin America, Europe, the Middle East, Africa, and Asia.

In the summer of 1962, over 1500 Americans will go abroad on the Experiment to 31 countries. In addition, about the same number of Experimenters from abroad will come to the United States. Financial assistance for the program is made in the form of scholarships and loans to many candidates.

The Experiment represents more than a chance to tour a foreign country; it is an opportunity to attain a better understanding of the people of another country by living with a family and thereby becoming a part of the life of these people.

An Experimenter is an "ambassador" whose attempt to learn the customs of other people and whose interest in a greater knowledge of other countries can contribute to personal and world understanding.

The challenge offered to each Experimenter is unlimited, and the personal satisfaction in participating in such a program is indeed rewarding. The mottos of the Experiment are "expect the unexpected" and "accept the unacceptable." The unexpected occurs often, especially in the "pioneer" countries, but this makes the Experiment an exciting adventure.

My Experiment summer was spent in Arvika, Sweden, with nine other American girls and a male leader. I lived in the country with my Swedish family. My "father" was a logger, and he also farmed a small plot of land. My "mother" worked very hard in the home, and as a typical Swede, was an excellent cook. I had two sisters close to my age; one worked in the kitchen of a military camp during the summer and the other was studying to be a nurse's aid. My fourteen-year old brother was quite an athlete, so I was kept busy playing soccer, and badminton, swimming and running in the forest.

My father and one of my sisters did not speak English so I attempted to learn Swedish. Progress was slow, and my poor pronunciation kept them laughing,

See "Experiment"—Page 6

This Week

This week went really well—we were warmly proud of our President and of the success of the 50th Anniversary celebration for which she was largely responsible . . . We were culturally proud of the events which were selected as representative of the progress and the high level of educational attainment (both intellectual and creative) for which this institution has become known . . . we suddenly felt a sense of humility, and all the criticisms concerning the lack of direction, of challenge or of stimulation which we have voiced lately against the administration and faculty, faded into the background; we watched Jose move, we listened to Dr. Arendt and were humbly proud . . . A fine week end, and one heightened by the return of eleventh-two thousand graduates, and other ex-Conn's (pardon us—we couldn't resist) to give the campus an atmosphere of happiness in reunion, with memories relieved and faces re-remembered . . . We must do this kind of thing more often, we thought, and then shuddered to think ahead of the 75th or 100th Anniversaries of C.C. and our own treks back to the college on the hill . . . an image either frightening or gratifying, depending on your philosophy of age . . . Then, to complete the span of this century, we invented a game that all can play with a minimum of talent and a maximum of imagination . . . We were all angels before we were born, everyone of us, regardless of etc. . . . Being angels, therefore, we were all entitled to our own personalized, engraved and private clouds . . . the game is in

recreating the shape, color and qualities of one's very own, very special cloud; it may have been flannel, lavender, stormy, deep, alone, moving quickly, high up or wet . . . but it was unique at all costs and it was **ours** . . . perhaps when the heat of discussion has bubbled away, this is the only true solution to introspection, self-examination and who are you, I'm nobody too . . . KAPOW, we landed on all fours; it was a long jump for this time of year, but we made it and hopped all over this great American landscape, except of course where we are asked not to . . . and before we travel on further, we'd like to defend a position taken in this column last week, concerning a certain article of nourishment . . . we were **not** going out on a limb, we were **not** simply reiterating a rumor, and we succinctly state again, out of pure conviction, that mystery mocha has disappeared forever—yes it will receive a plaque appropriately epitaphed in the Mocha Hall of Fame—but it will never return to the dining room . . . what we were served last week was an imitation of the real thing, skillfully executed, we will admit, and equally "scrumptious," but they didn't fool us altogether . . . we **knew** that it was really and truly way down deep just plain old mocha surprise, and **don't** let anyone tell you differently . . . so there . . . so why do the drugstores downtown insist on delivering a gallon of shampoo, a kingsize box of Q-tips, and the biggest darn can of powder we've ever seen, when we pleaded on our hands and knees that

See "This Week"—Page 7

Openings in Africa For 100 Teachers Through Institute

The African-American Institute has announced that it will select a limited number of well-qualified applicants for teaching posts in secondary schools in Africa for the academic year 1962-63.

The Institute presently has over 100 teachers in Ghana, Guinea, Sierra Leone, Nigeria, Gabon, Kenya, Uganda, and Northern Rhodesia. Placement during the coming academic year will be in these and additional African countries.

The African-American Institute is a private, non-profit organization interested in bettering relations between the people of Africa and the United States through a series of programs, largely educational. The Institute has offices in Ghana, Nigeria, Republic of the Congo, and Tanganyika. Directors of these offices negotiate the placement of teachers with the ministries of education and headmasters of private and mission schools.

Applicants should have a degree (preferably a masters) in the following subjects: Physics, Chemistry, Mathematics, Natural Sciences, English and French. Applicants with degrees in other subjects will be considered, but the demand for subjects other than those listed above is very small. Persons who are fluent in French or who have a good working command of the language may apply to the Institute regardless of the subject in which they have their academic degree.

Each teacher selected will enter into a contract with the employing African government, political subdivision, Ministry of Education or individual school, and salary and terms of service will be specified therein. The Institute itself does not employ teachers and is not legally or financially responsible for the conditions of service of teachers placed in Africa.

The salary is determined by the country involved. There are benefits and allowances based on individual qualifications. Contracts are generally for two or three years depending upon the area and teaching experience is preferred but not required.

Wives of teachers may be employed as teachers on the same basis as their husbands. In many areas preference is for husband and wife teams.

Vacation and leave benefits vary from area to area, but in general leave amounting to about 25 per cent of time worked is paid following completion of the contract or at regularly stated intervals.

Transportation from the United States to Africa and return at the end of the contract period is

See "Africa Institute"—Page 7



POET'S CORNER

Dreams Dissembled

by Wendy Fida '64

Tragic agon halts the atropothic shears
Absolutes remirrored in lucid, slipping tears
Myriad laughter tremble in shimmer-twisting threads
Kaleidoscopic labyrinths once wove Minerva's Web

But frenzied chance a wheeling dance
In frightened flux now time erupts

Oh faltering Goddess
Your moment existing
Sterility snaps
The thread that is twisting
Dissonance reechoes a cosmic unravelling
Of gasping songs in mockery travelling . . .

I cannot demand, nor do I die
My impotence, Your heritage, can only cry:

"Alas, Arachne's lethal pattern."

CABINET

Last week Cabinet discussed three points of interest to the student body. In conjunction with the Office of the Dean it was decided to try a more liberal system of overnights for Juniors and Seniors, who are below point or on academic probation. Any limitation of overnights is made for the student's academic protection and is in no way meant to be a punishment. For this reason, the more liberal allotment will be given to Juniors and Seniors during the first semester because they should be mature enough to accept more responsibility for their academic well-being. Letters of explanation will be sent by the Dean to those students affected by the change.

Cabinet then discussed ways in which to make the transfer students feel even more at home and a part of our community. The class presidents thought it would be helpful if class coffees were given in honor of our transfer students. Also, students can make an individual effort to get to know the transfer students in their own dorms. These new members of the College have much to offer in their knowledge of different systems and ways of doing things and are an invaluable part of any community that is in a constant state of self-evaluation. Cabinet hopes to invite the transfers to some of its meetings with the hope of discussing and evaluating new ways of solving problems.

Lastly, Cabinet discussed the possibility of re-instating the Student-Faculty Forum. This body, once formed to discuss issues of college-wide interest, has been inactive for several years. However, there are so many issues concerning our campus, the nation, and the world, that Forums on the average of one a semester would be very helpful in clarifying our own ideas on pertinent topics. We hope that some students might have ideas they would like to have discussed and would give their suggestions to their House Presidents. With consideration to the topic being discussed, interested faculty members and students would be invited to participate in the Forum. Hopefully, there will be at least one such college-wide discussion this semester.

We hope that the issues discussed or, equally as important, those not discussed in Cabinet will raise ideas, suggestions, and questions in your minds and that you will feel free to express them.

MISQUOTE OF THE WEEK

Re: No Crossing
Cools rush in where asphalt guides the tread.

Student Reviews Dance Program Friday; One Aspect of 50th Anniversary Weekend Performance a "Wordless Tribute" to Conn.

Toccanta

The stage is bare save for a solo figure in a pastel colored leotard. Only the distention of the accompanying music suggests the atmosphere for the ensuing movement. Merging dance and music, Toccanta is a song, the essence of which is expressed through pure movement. That is, the thematic material of the dance is abstract, thus lacking the recognition value of a concretely stated idea or emotion.

Soon there are four solo figures on the stage moving in imprecise relationship to each other. Their gestures are free, liquid, and convey a sense of restless urgency which parallels the disparate harmonies of the music. Contrast and variation of movement quality prepare for a spirited finale. A sustained quality of continuous movement is achieved in the second part of the dance by two figures moving separately on the stage. In the background a dark form glides in and out of the shadows while the foreground is dominated by a lighted figure revolving in a measured trance. In the third part, a dancer makes a quick, leaping entrance in an unfocused frenzy that is accentuated by the undirected action of the others. From time to time, a relationship between the dancers is momentarily defined and completed when they move directly together, providing a climactic sense of

united power. The dance as a whole develops stature and vitality in a growing ecstasy dynamically released by the triumphant exultation of controlled bodies. Miss Currier's choreography is clear in its complexity, although it lacks emotional contrast in the unaltered tension of movement.

The two works by Jose Limon which appeared on the program concretely develop the theme of the consequences of evil, whether evil be the conscious calculations of Iago's hatred or the wretchedness of Judas' abortive attempt to secure a place for himself in his world.

Slow, onerous music preludes the broad powerful movements of *The Moor's Pavane*. As the curtain lifts, a sense of grandeur and self-containment is suggested as four figures move with sweeping gestures in a square pattern. As the dance evolves, the light, delicate movements of the unsuspecting Desdemona are sharply contrasted with the insidious gestures of Iago slipping furtively in and out of the shadows. Mr. Limon has projected sensitive insight into his character relationships. He himself has remarked, in regard to his choreography, "My first requisite is an idea. I cannot function with abstractions, or with what is called absolute dance. I work out of emotions, out of human experience, mine or those about which I have

read or heard." This particular work, which easily differentiates itself from the mode of pure dance developed by Miss Currier, has as its basis the conflict of man with man. To this end, the manipulation of a handkerchief as a symbol of purest love or an instrument of brutal flirtation contributes.

The contemporary significance in his second work, *The Traitor*, is stated by Mr. Limon when he says, "The truly symbolical figure of our time is the traitor or divided man—it is Judas." The obvious conflict in *The Traitor* is that of man with God. However, Judas' struggle to relate to his world is generated from the conflict of man with himself, is the modern conception of spiritual alienation. Thus the physical contortions and mental agony of a man who cannot command the forces of his own existence, who is uncontrollably shaken by the touch of a coin. Judas is rejected, first by the group of disciples which he cannot break into, and finally by himself in his violent suicide. Even the figure of Christ, despite His occasional serene aloofness, is caught into the dynamic turbulence which pervades the dance. But only as they are raised to their separate deaths do Judas and Christ at last reach common ground. W.F. '64

Footnote: Direct quotations from

Jose Limon's article "Composing a Dance" in 1958 issue of *IMPULSE*.



Flick Out

CAPITOL

Thurs., Oct 26-Sat., Oct. 28

Thunder of Drums
Richard Boone
George Hamilton
Duane Eddy

Starting Sun., Oct. 29

House of Fright
Black Pit of Dr. Rem

GARDE

Thurs., Oct. 26—Tues., Oct. 31

Spartacus
Charles Laughton
Tony Curtis
Laurence Olivier

Starting Nov. 1

Back Street
Susan Hayward

SCOTT

Word has just been received that Michael Scott, scheduled to speak here Sunday and Monday, October 29 and 30, will be unable to come. His three lectures have been cancelled.

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Famed Skier Jay To Narrate Movie For Groton AFS

John Jay's most recent film, "Once Upon an Alp," will make its debut here, November 2, at 8:15 p.m. in Palmer Auditorium, as a benefit for the Groton Community American Field Service.

John Jay, famed skier, will be here himself to narrate the feature length film, make comments, and explain the various skiing techniques being employed by skiers on dangerous slopes in the Alps.

Stars Olympic Champion

This spectacular film in technicolor was shot in Switzerland, and stars the Austrian Olympic skiing champion, Putzi Frandl, and the famous American skiing comedian, Don Powers.

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Experiment

(Continued from Page Four)

but the results were gratifying. My family was appreciative of my interest in learning about their country and language, and I found that they were accepting me as one of them.

On several occasions I was sent to town on the motor bike to shop for my mother. It was indeed a challenge to make myself understood by the town's people with my limited Swedish and sign language.

During the day I would help with the chores on the farm, and in the evenings we would all gather to watch their three hours of television (they love Perry Mason), or to discuss socialism, education, and foreign policy in Sweden. The Swedes are very interested in matters concerning the United States, especially racial discrimination, and they have an amazing knowledge of this country.

In addition to the month's homestay, the Experiment groups take an informal trip with their brothers and sisters. My group spent two weeks traveling in Sweden. We found that young people of all countries enjoy many of the same things, such as hiking, singing, and the Limbo, and that even the Swedes (the Vikings) are tired after an eighteen mile hike!

After six weeks I felt like a real Swede, and I was sorry when the time came to leave the beautiful countryside and my family. I feel as if I now have a second family on the other side of the world.

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This Week

(Continued from Page Four)

they please send us the small size of whatever commodity it was that we ordered . . . goshes, when will we ever get this crazy no-good world right side up in a true parallel perspective with the comparative relativity just right . . . who knows . . . by the way, she's on her feet again—hoorah . . . and if you had a choice, would you be red or dead and where would you draw the line and why even try to analyze your opinions on the matter when the decision belongs to the few and not to the many . . . but of course we know the an-

swer to that one already, and even if it kept us awake for awhile last night, it sure as candy corn will provide us with food for thought for next week . . . B.C.

Africa Institute

(Continued from Page Four)

provided by the employing African Government. Actual travel arrangements for the teacher will be arranged in most cases by the Institute.

Housing is either free or at a stated percentage of the base pay, i.e., 5, 7, or 10 per cent depending on the area.

Persons hoping to be placed in

the fall of 1962 must submit completed application forms to the Institute on or before March 1, 1961. In the case of applicants capable of teaching in the French language there is no deadline on applications.

The Institute undertakes to screen applications submitted to it by the appropriate deadlines and can only assure placement to a limited number of applicants. Applicants who meet the Institute's standard will be invited to various cities throughout the United States at the Institute's expense for medical examinations and interviews. If the applicant passes such screening, he may then be offered a contract and final arrangements for his service abroad may be concluded. University seniors applying for teaching positions should have the recommendation of any university selection committee of their department heads.

Those interested in applying should write: African-American Institute, Teacher Placement Service, 345 East 46th Street, New York 17, N. Y.

Peace Corps Topic Of Assembly Talk By Yale U. Senior

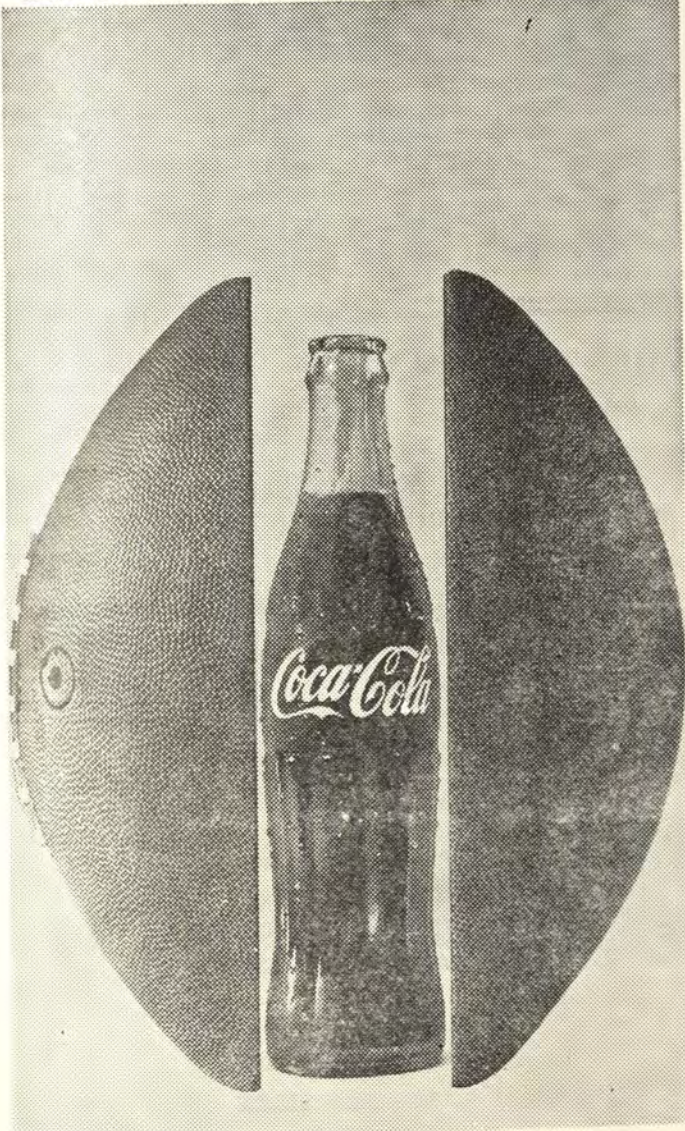
Connecticut College students will have the opportunity to hear about the Peace Corps.

Ken Harding, a senior political science student at Yale University will speak on the Peace Corps at the Wednesday Assembly, November 1, at 4:20 p.m. in Palmer Auditorium.

Following Mr. Harding's talk there will be an open discussion in the Green Room of the Auditorium for anyone who is interested. Mr. Harding will have supper in K.B.

Ken Harding is the Connecticut Representative for the Peace Corps. In this position he will lecture throughout the state at colleges and universities on the Peace Corps. He has already been accepted for a tour of duty in South America in 1962 following graduation in June. He worked this past summer in the State Department.

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TRAVELING LINES ON IVY VINES

The Harvard Crimson reports that the Harvard and Radcliffe doctorate programs in Arts and Sciences will probably be merged by the end of the year. With the abolition of the 27-year-old Radcliffe Graduate School of Arts and Sciences, the undergraduate college would remain as the only Harvard bastion against official co-education. J. B. Elder, Dean of the Harvard School of Arts and Sciences, who favors the move, said that the only apparent objection to the merger would be straight anti-feminism — "a prejudice, not an argument."

* * *

Demonstrations, boycotts, debates and fights for student rights have been raging on the University of Connecticut campus for nearly a month. The main issue at stake is the freedom of the Connecticut Daily Campus, the college newspaper, that it be a "free and independent organization" free of student or administrative control.

The question of students' rights and possible censorship of the newspaper and other organizations was brought to the fore over the passing of financial control from the Student Senate (a student body) to the Administration (a non-student body) because of a fee automatically imposed upon all students. Since this revenue, collected as a part of each student's term bill, comes by way of college administration, its use in the paper's budget is subject to faculty review.

Student demonstration, including three mass rallies on campus and a demonstration at the U. Conn-Yale game have been held in protest. STOP (Students to Oppose Paternalism) has been formed on campus to publish in collaboration with the graduate students an independent newspaper. In a move to join the current fight for student rights, the Inter-Fraternity Council voted to boycott all Homecoming activities to make the alumni aware of the situation and lend support. Meetings have been held with the administrative personnel to clarify their stands, and the Student Senate has hired a Hartford law firm to look into the legal rights of the students.

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13 Girls Chosen By Insight Board For Writing Staff

The Editorial Board of **Insight** wishes to congratulate the following girls, who have been selected as members of the Creative Writing Staff: Barbara Brotherson, Pam Foley, Renny Harrigan, Peg Parsons, Marcia Phillips, Ann Ryan, Susan Steeger, Janet Sternberg, Betsy Turner, Kathy Weisman, Marcia Wilkins, Nicole Sharp, and Lois Weiner. It was with considerable difficulty that we reached this decision and we wish to thank all those who showed an interest in working on the magazine.

This semester's deadline date for all essays, short stories, humor, art, music and photography is November 17. All creative writing compositions should be sent to either Roz Liston, Box 992, or Mary Aswell, Box 28. Art and music works should be sent to Nancy Freeman, Box 270, while all photographs go to Connie Cross, Box 166. We hope that no one will be hesitant in submitting their works to **Insight**. Please remember that once an article has been submitted, the author's name is taken off, to be replaced by a number. When an article is being discussed, therefore, the staff members can only refer to it by number, not by name.

We hope that all of you will take an active part in making this issue of **Insight** better than all previous issues.

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